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THE LITTLE  
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# THE LITTLE Catholic Catechism

—OF—

## V I R T U E .

QUESTION.—What is virtue ?

ANSWER.—It is the habit of thinking good thoughts, saying good words, and doing good deeds.

QUES.—Must one be virtuous in order to go to heaven or be a saint ?

ANS.—Certainly, without virtue there is no sanctity, and without sanctity there is no heaven.

QUES.—Are there many kinds of virtue ?

ANS.—Yes, very many, like as in a beautiful garden of flowers, all beautiful, yet all different.

QUES.—Pray give me the names of some of these virtues, or heavenly flowers ?

ANS.—FAITH, HOPE, and CHARITY, are placed at the head of all virtues, because they have direct relation to God.

QUES.—And after these which is the greatest virtue ?



**ANS.**—After these may be placed what are called the cardinal virtues, viz : **PRUDENCE, JUSTICE, FORTITUDE and TEMPERANCE.**

**QUES.**—Why are these four called cardinal virtues?

**ANS.**—Because of the great number of virtues which spring from them.

**QUES.**—Pray name some of them?

**ANS.**—**OBEDIENCE, HUMILITY, PATIENCE, CHASTITY, MODESTY, MEEKNESS, MERCY, CHARITY, &c.**

**QUES.**—Is it possible for one person to possess all these virtues?

**ANS.**—It is possible and easy, and only those who possess them can be truly happy or ranked among the perfect.

**QUES.**—Can any one go to heaven without faith?

**ANS.**—No—our Lord has said that without faith it is impossible to please God.

**QUES.**—What kind of faith must I have?

**ANS.**—Living faith, that is to believe and practice all which is prescribed to be believed and practiced by the Catholic Church.

**QUES.**—And must we have hope and confidence in God?

**ANS.**—Yes, he that hopeth in the Lord shall never be confounded.

**QUES.—**And must we love God above all things?

**ANS.—**Yes, if any one love not our Lord Jesus Christ, says St. Paul, let him be anathema.

**QUES.—**And how can a very poor man have charity when he has no alms to give poor people?

**ANS.—**All virtue consists more in the will than in the deed, therefore having the will to give alms is charity, and so of all other virtues.

**QUES.—**But allow me to ask a few more questions on these three first and fundamental virtues, and how are these to be acquired?

**ANS.—**By fervent and humble prayer, and by a life conformable to the spirit and gospel of Jesus Christ.

**QUES.—**When are our prayers fervent and humble?

**ANS.—**When we earnestly wish for what we ask, and ask it with simplicity in the name of Jesus Christ.

**QUES.—**Can I have these three necessary virtues without any reference to God?

**ANS.—**No, no; we are poor destitute miserable creatures, and as St. Paul says, we cannot think a thought or speak a word without the help of God, much less these three great leading virtues on which our salvation depends.

*Piety the Foundation of Good Morals.*

Impress your minds with reverence for every thing that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Beside the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind, which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere.

At the same time you are not to imagine that, when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years, or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for heaven with an honorable discharge of the duties of active life.—Of such religion discover, on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.—BLAIR.

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LITTLE CATECHISM  
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**VIRGINITY.**  
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QUESTION—What is virginity?

ANSWER—A freedom from carnal sin, both re-  
garding body and mind.

QUES.—Who are our best and greatest examples  
and teachers respecting the virtue of virginity?

ANS.—Jesus Christ and his virgin mother.

QUES.—What is read in the 14th chapter of Re-  
velations?

ANS.—“And I beheld, and lo a lamb stood on Mount  
Sion, with four hundred and forty-four thousand, having  
his name and that of his Father written on their fore-  
heads, and they sang as it were a new Canticle before  
the throne, and before the four creatures and the an-  
cients, and no man could say the Canticle but the four  
hundred and forty-four thousand, who were purchased  
from the earth. These are they who were not defiled  
and are virgins.”



**QUES.—**Why are virgins called the first fruits?

**ANS.—**Because "they are the inheritance properly consecrated to God," said a holy father.

**QUES.—**What says St. Augustine on this subject?

**ANS.—**"Take care not to lose the gift of virginity; for if once lost it cannot be recovered."

**QUES.—**What says St. Methodius on this subject?

**ANS.—**He says, "Virginity is a great and glorious virtue, and the fairest flower of the Church of God."

**QUES.—**What does St. Cyprian say?

**ANS.—**He says, "Virgins are the fairest flowers of the Christian Church; The fairest ornaments of the spiritual life; the surest and most lasting proof of honor and virtue; the surest resemblance of the sanctity of God, and the family or church of Christ."

**QUES.—**What does St. Chrysostome say?

**ANS.—**"Virginity makes mortals resemble and equal the Angels themselves."

**QUES.—**What does St. Cyprian say, relative to the advantages of virginity?



Ans.—That “it is an honor to the body; and improvement of manners; the sanctifier of the sex; the way of modesty; the source of chastity; the peace of families, and crown of friendship.”

Ques.—What says the blessed Giles on the subject?

Ans.—“O, chastity! how beautiful—how delightful art thou. Such is thy dignity and excellence that fools cannot comprehend it.”

Ques.—What does Casson say?

Ans.—“Of all the attacks we are subject to in life, the most dangerous are those against chastity. We are always obliged to be on our guard: let no one trust to his own strength.”

Ques.—What is the best way to avoid sins against virginity.

Ans.—To fly all dangerous occasions, bad company, &c., &c.

—o—

*Purity exsures for those who practice it the special protection of Mary, the most holy mother of God.*

You are aware, my dearly beloved child, that Mary, the mother of the Saviour of the world, has been given

you as a mother by her Divine Son. Yes, she is mother, and the mother of all mankind. But amongst children of the same mother, there are whose conduct renders them more dear and amiable, so we may be persuaded, that those persons who distinguished for a love of purity, are, in a more particular manner, the children of the holy Virgin, may reckon upon her tenderness and liberality more than the other faithful.

“Yes,” says St. Jerome, “Mary being a virgin, is a particular reason why she should show herself the mother of virgins.” The resemblance which they bear her, and by a virtue which is her glory, to which, according to St. Jerome, she is indebted for her dignity of mother of God, fills her with more tenderness and affection for chaste souls.

And, as those who are most attached to the practice of this virtue, have in general more devotion, esteem, and love for the holy Virgin, whom they look upon as their queen, their protectress, their model, and their tender mother; so, by a happy return, have they not a right to expect, on her part, all the marks of bounty and protection with which she favors those persons who are dear to her, both by the virtues which they practice, and their attachment to her.

Apply, then, with the fullest confidence to this tender mother.

## HYMN ON THE PASSION.

— 0 —

SAVIOUR, when, in dust, to thee  
Low we bow the adoring knee,  
When, repentant, to the skies  
Scarce we lift our streaming eyes.

Through all the pains and woes  
Suffered once for man below,  
Bending from thy throne on high,

Hear our solemn Litany!

Hear our solemn Litany!

Through thy birth and early years,  
Through thy human griefs and fears,  
Through thy fasting and distress  
In the lonely wilderness;

Through thy victory in the hour

Of the subtle tempter's power,

Jesus look with pitying eye,

Hear our solemn Litany!

Hear our solemn Litany!

Through thy purple robe of scorn,

Through thy wounds, thy crown of thorns,

Through thy cross, thy pangs and cries,

Through thy perfect sacrifice,

Jesus! look with pitying eye

Hear our solemn Litany!

Hear our solemn Litany!

Through thy deep, expiring groan,

Through thy sealed sepulchral stone,

Through thy triumph o'er the grave,

Through thy power from death to save,

Mighty God! ascended Lord!

To thy throne in heaven restored,

Prince and Saviour, hear our cry,

Hear our solemn Litany!

Hear our solemn Litany!

## A PART OF OUR LORD'S SERMON THE MOUNT.

*Matt. 6th chap.*

Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth.

4 That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say unto you, they have received their reward.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee.

7 And when you are praying, speak not much as the heathens. For they think that in their much speaking they may be heard.

8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.